



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

least the 3,000,000 boys from fourteen to eighteen years of age have the opportunity of learning a little something of the rules and exercises that make men soldiers?", and after this statement adding: "Instruction in military tactics in public and private schools, so far as tried, has been eminently useful to the boys and to their teachers and the Nation, and, therefore, this convention should organize a propaganda to secure the extension of instruction in the high schools until, instead of less than 5 per cent. of the public high schools giving such instruction, there should not be 5 per cent. neglecting such instruction. Also, in the private high schools, so that, instead of less than 15 per cent. in any one of the five divisions of our country that give such instruction, there should be less than 15 per cent. not giving it. Second: In communities where no high schools exist and where boys are continued in the grammar or common schools until they are fifteen or sixteen years of age, this convention should encourage such schools to give military drill, such as is elsewhere given in high schools. Further: That grammar schools should be encouraged to introduce the various 'setting-up exercises', as a valuable and easily arranged gymnastic. Beyond this, as a rule, the grammar school should not attempt any military tactics."

Instead of this, let us adopt the plan of Benjamin Rush and banish all this thought of military drill from every school at once and forever.

America has had many men of whom it may justly be proud, but few of whom it should be more so than of Benjamin Rush.

NEW YORK CITY.

### Broadening Patriotism.

BY R. W. H.

The passion called patriotism has ever been directed by what each community, according to circumstances, has marked as the limits of its country.

The earliest accounts of our race show a patriarchal government, where the family tie and the political tie were the same. But as civilization advanced and men, from being nomadic herdsmen, became cultivators of the soil, common interests united them into communities more extensive than that of the family.

Then, though the family interest bound them together, men began to term the communities so separated "countries", and to regard their interests with something of the affection which was formerly bestowed only on the family.

As material civilization advanced, the extent of territory included under single governments increased, but where this civilization was purely material, as among the great Asiatic nations, we do not find that the inhabitants had any very strong feelings on the subject of their nationalities.

Among the Greeks love of country and of countrymen was very intense; but unfortunately for the world, just when a few master minds were beginning to comprehend the unity and rights of at least the whole Hellenic race, material wealth, unaccompanied by true education, ruined the people, and allowed Philip of Macedon to plunge Greece back into barbaric greatness.

The Roman had not even as broad a principle as the Greek. Had a Roman been asked what was the country

whose interests he defended, he would have answered, "All that submits to Rome." The stranger was his enemy, and his enemy had no rights.

It was not until almost our own time that any nation began to recognize the principle which underlies a true conception of our country.

When England, at immense pecuniary sacrifice, abolished her own slave trade, and set her face against it all the world over, she was actuated by the principle that the most degraded have their rights.

In America, we have the broadest conception of a common country that the world has yet seen. Forty-five states, differing in many respects as widely as the European countries, have their foreign relations in common, and call any conflict among themselves civil war.

The Statesman, who would advance his state at the expense of the rest, would not be called a patriot. And the man who advances his country, though it be vast as the United States or should embrace every country of Europe, at the expense of the rest of the World, is not a true patriot. A man's country is the world. The patriot is the philanthropist. All war is civil war, and the only war for which any sort of justification can be offered is war against oppression.

It may be that the great commonwealth of the nations of the earth, which is looked forward to with so much interest, may be but a foreshadowing of a commonwealth of worlds. Then, freed from the bonds of the present material world, we may hope that our country may be boundless as the Universe and we may call every rational creature our countryman.

NEW YORK CITY.

### Was the Civil War Necessary?

BY HENRY WOOD.

To speculate upon "What Might Have Been" usually seems to be a superfluous if not an unprofitable undertaking. That the philosophy which is embodied in the familiar aphorism, "Whatever is, is right", has some evolutionary significance and validity it is difficult to gainsay. It is also evident, even upon the surface, that to bewail the mistakes of the past in any pessimistic spirit is a mistake, for the world is coming, more and more, to recognize the usefulness and inspiration of optimism.

Even where there is no difference of opinion regarding its desirability, human progress toward a future ideal is rarely or never made by a direct course, but rather through devious by-ways, where friction is a constant attendant. The educational object-lessons, tests and trials of the race must be had, even at a dear rate, and there is at least one compensation in the fact that those which are expensive are thoroughly learned. It may even be admitted that an experience in evil has a kind of provisional utility, something like the dark background of a picture, where, through contrast, beauty becomes more strongly accentuated.

But there is another very practical side. The lessons of the past have great value in the determination of present duty and the use of future opportunity. While in itself history is a fixed quantity and cannot be undone, it may be invaluable as an interpreter. Said Patrick Henry in his notable speech: "I have but one lamp by